

شرح كتاب القواعد الأربع

Commentary on the

Four Fundamental Principles of Tawḥīd

By Imām Muḥammad ibn ‘Abdul-Wahhāb ibn Sulaymān al-Tamīmī

Translation & Adaption by

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Student Workbook

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Meriful, the Bestower of Mercy

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Commentary on the Four Fundamental Principles of Tawḥīd

ISBN

Published by:

Published by:

The Alhamra Institute

Email: info@alhamrainstitute.com

Web: <http://www.alhamrainstitute.com>

Twitter: <https://twitter.com/alhamrainst>

Tumblr: <https://alhamrainstitute.tumblr.com/>

Pinterest: <https://www.pinterest.co.uk/alhamrain/>

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




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TRANSLATION KEY

| | | | | | | | |
|---|----|--|---|----|--|--------------|---|
| ا | a | | ض | ḍ | | Short Vowels | |
| ب | b | | ط | ṭ | | ـَ | A |
| ت | t | | ظ | ẓ | | | |
| ث | Th | | ع | ' | | ـِ | I |
| ج | J | | غ | gh | | | |
| ح | ḥ | | ف | f | | ـُ | U |
| خ | Kh | | ق | q | | | |
| د | d | | ك | k | | long vowels | |
| ذ | Dh | | ل | l | | | |
| ر | R | | م | m | | آ or اء | ā |
| ز | Z | | ن | n | | | |
| س | S | | ه | h | | ي | ī |
| ش | Sh | | و | w | | | |
| ص | ṣ | | ي | y | | وُ | ū |

REVERENTIAL SYMBOLS KEY¹

| Arabic statement | Transliteration | Meaning |
|---|------------------------------------|--|
|  | <i>Subhānah wa ta'āla</i> | He is exalted above weakness and indignity |
|  | <i>'Azza wa-jal</i> | He is exalted and glorified. |
|  | <i>Jalla Jalāhu</i> | Exalted is His glory |
|  | <i>Ṣallallāhu 'alayhi wa salam</i> | Peace and salutations of Allaah be upon him. |
|  | <i>'Alayhiṣ- ṣalātu was-salaam</i> | Peace and salutations be upon him. |
|  | <i>'Alayhis-salām</i> | Peace be upon him. |
|  | <i>'Alayhum-us-salām</i> | Peace be upon them (male). |
|  | <i>Raḍiyallāhu 'anhu</i> | May Allah be pleased with him. |
|  | <i>Raḍiyallāhu 'anhaa</i> | May Allah be pleased with her. |
|  | <i>Raḍiyallāhu 'anhumā</i> | May Allah be pleased with them both (male). |
|  | <i>Raḍiyallāhu 'anhum</i> | May Allah be pleased with them (male). |
|  | <i>Raḍiyallāhu 'anhunna</i> | May Allah be pleased with them (female). |
|  | <i>Rahimullāh</i> | May Allah have mercy upon them (male). |
|  | <i>Raḥimāllāh</i> | May Allah have mercy upon her (female). |
|  | <i>Raḥimullāh.</i> | May Allah have mercy upon them both (male). |
|  | <i>Raḥimbunnallāh</i> | May Allah have mercy upon them (female). |

1. Adapted from the book, Inheritance Regulations & Exhortations by Dr. Muhammad al-Jibaly

GOLDEN ADVICE FOR THE SEEKER OF ISLAMIC KNOWLEDGE¹

| | |
|---|---|
| Some Etiquette of the Seeker's Inner Self | Remember seeking knowledge is an act of worship. |
| | Develop the fear of Allaah. |
| | Be an adherent to the path of the Pious Predecessors (<i>Salaf-uş-Şāliḥ</i>). |
| | Put arrogance and pride behind you. |
| | Adorn yourself with the splendors of knowledge. |
| | Avoid the gatherings of vain speech. |
| | Adorn yourself with gentleness and tolerance. |
| The Etiquette of the Seeker with his Teacher | Treat your teacher with respect, honor and courtesy. |
| | Try to take notes as your teacher explains. |
| | Do not contradict your teacher in a disrespectful manner. |
| | Listen attentively to your teacher's answers. |
| | Do not pester your teacher for an answer to your questions. |
| | Address your teacher in a respectful manner. |
| | Do not test your teacher's nerve nor patience. |
| The Etiquette of Companionship | Beware of the bad companion. |
| | Befriend those who will encourage you to be studious. |
| | Avoid disputing with your teacher. |
| | Befriend those who adorn their knowledge with good deeds. |
| | Beware of the haughty and arrogant student. |
| | Beware of the student whose knowledge and deeds are not commensurate. |
| | Be a companion of the one who has a sound creed. |
| The Etiquette of the Student in Leading a Life of Knowledge | Have high a high aspirations in learning. |
| | Kindle the desire for seeking knowledge |
| | Preserving knowledge through writing it. |
| | Seeking refuge in Allaah when acquiring & seeking knowledge. |
| | Summaries long compilations. |
| | Do not hesitate to ask questions. |
| | Discuss without falling into disputation. |
| | Revise what you have learnt. |
| | Learn the essential of each discipline. |

1. Adapted from the book, The Etiquettes of the Seeker of Islaamic Knowledge by shaykh Bakar Adullah Aboo Zayd (may Allaah have mercy upon him).

SOME ETIQUETTES FOR LEARNING

- ❖ ALWAYS have course materials and writing implements with for the duration of the lesson.
- ❖ APPLY what you have learnt to your daily life.
- ❖ CONSTANTLY make notes of the knowledge and information given in each lesson as this will help you to store it in your long-term memory.
- ❖ DEVELOP positive study patterns that help you to retain what you have learnt.
- ❖ FORM study groups with other students to consolidate what you have learnt in lessons.
- ❖ LISTEN to the contributions of others and do not unduly interject while others are talking.
- ❖ MAKE sure your questions are related to the subject matter at hand and try to avoid questions that are off the topic. These types of questions are better left for open question and answer sessions or a more appropriate time.
- ❖ NEVER interrupt your teacher.
- ❖ REMEMBER that you are seeking Islamic knowledge for which there is a great reward in this life and the next.
- ❖ REVISE what you have written and try to commit it to memory.

INTRODUCTION

All praise is due to Allāh, we seek His help and assistance; and forgiveness; we seek refuge in Allāh from the evil within ourselves and the consequences of our evil deeds. Whoever Allāh guides none can misguide him, and whoever Allāh misguides none can guide him aright. I bear witness (and publicly testify) that there is no deity worthy of worship (in truth) but Allāh, alone without any partners, and I bear witness that Muhammad (ﷺ) is His servant and His Messenger (ﷺ).

The Four Principles or *al-Qawā'id al-Arba'* by *Shaykh-ul-Islām* Muhammad ibn Abdul-Wahhāb (رحمته الله) is an essential text for the aspiring student of Islāmic knowledge who is in the initial stages of their journey to study *Tawhīd*. The author writes in a clear and lucid manner and is conscientious in supporting each issue or point with scriptural evidence from the Qur'ān or the authentic *Sunnah*.

The current commentary, in the hands of the noble reader, aims to present an English commentary of the text - the Four Principles - focusing and elaborating on issues pertinent to English-speaking contexts and, in essence, is a synthesis of a number of commentaries and explanations written by the venerable and erudite scholars of Islām.

We ask Allāh to accept this humble effort and to make it heavy on the scales of good deeds on the Day of Resurrection.

Taalib Alexander

20 Rajab 1443 AH/21 February 2022 CE

Biography of Imām Muḥammad ibn ‘Abdul-Wahhāb

ibn Sulaymān al-Tamīmī

the Four Fundamental Principles of Tawḥīd

I. Introduction:

At the heart of the craft of writing lies the author's skill in offering readers a glimpse into their life, unfurling a tapestry interwoven with personal experiences. This not only provides readers with access to the intricacies of the author's journey but also offers profound insights into how these life encounters have shaped their perspectives and knowledge. In the realm of transmitted sciences, where the author's discourse predominantly resides, understanding the author becomes crucial. The acceptance of transmitted knowledge relies heavily on the credibility and trustworthiness of the individual conveying it. The esteemed scholar Ibn Sirīn (may Allāh have mercy upon him) succinctly captures this essence, underscoring the imperative for transmitted sciences to flow exclusively from fountains of knowledge and trustworthiness, as articulated in his wise words:

“Indeed, this knowledge is the religion, so consider carefully from whom you take your religion from.”¹

Hence, scholars have asserted:

¹ Collected by Muslim in his introduction to his collection, Narration 25.

“Engaging in religious practices or providing religious verdicts based on books whose authors are unknown, and the authenticity of their content is uncertain, is not permissible.”

So, who is *Imām* Muḥammad ibn ‘Abdul-Wahhāb ibn Sulaymān al-Tamīmī (may Allāh have mercy upon him)? What is the significance of his book, “The Four fundamental Principles of Islām”?

II. Focus of the Lesson:

1. Concise Biography of the Author

i. Name and Genealogy:

He is the *Imām, shaykh-ul-Islām* Muhammad b. Abdul-Wahhāb b. Sulaymān b. ‘Alī b. Muhammad b. Ahmad b. Rāshid b. Barīd b. Musharraf at-Tamīmī an-Najdī (may Allāh have mercy upon him).

ii. Birth and Upbringing:

He was born in the year 1115 AH corresponding to 1703 CE. He was born into a house of knowledge and piety. His father, Abdul-Wahhāb b. Sulaymān, was a judge and legal authority of the region. Similarly, his grandfather, Sulaymān b. ‘Alī, was a legal authority and a leading jurist of the region. As an adolescent his father made him lead the prayers and upon attaining puberty he married and performed the pilgrimage to Makkah, the Hajj.

iii. Travels and Seeking Knowledge:

From a young age the author (may Allāh have mercy upon him) was a seeker of Islāmic knowledge, initially from his father, from whom he learnt the fundamentals of Islāmic Knowledge. He also read, voraciously, the books of *shaykh-ul-Islām* Ibn Taymīyah² (d. 728 AH/1328 CE) (may Allāh have mercy upon him) and his venerable student Ibn-ul-Qayyam³ (d. 751 AH/1350 CE) (may Allāh have mercy upon him). The author (may Allāh have mercy upon him) travelled to a number of places seeking Islamic knowledge, from among them: Makkah, Madīnah, Irāq and al-Aḥsā'.

² He is: Taqī ad-Dīn 'Aḥmad ibn 'Abd al-Ḥalīm ibn 'Abdus-Salām al-Numayrī al-Ḥarrānī (661 AH - 728 AH = 1263 CE - 1328 CE). He was popularly known as Ibn Taymīyah: The *Imām*, *Shaykh of Islām*. He was born in Harran, and his father moved with him to Damascus, where he grew up and gained fame. Seeking a fatwa, he went to Egypt, where he faced opposition and was imprisoned for a period, later transferred to Alexandria. He was released, travelled to Damascus in 712 AH, arrested again in 720 AH, released again, but died in captivity in the Citadel of Damascus. The entire city of Damascus mourned his funeral. He was known for extensive research in various branches of knowledge, advocating for religious reform. Proficient in interpretation and fundamentals, eloquent in language, both in writing and speech. In the hidden pearls of knowledge, he engaged with scholars, excelled in argumentation, and demonstrated proficiency in knowledge and interpretation. He issued fatwas and taught when he was under twenty years old. As for his written works, it is mentioned in "al-Durar" that they may exceed four thousand volumes. He passed away, may Allah have mercy on him, in the Citadel on Monday, the 9th of Jumada al-Akhirah in the year 728 AH. (partially from, *al-'Ilām*, vol.1, pp. 142 – 144).

³ He is Shams ad-Dīn Abū 'Abdullāh Muḥammad ibn Abī Bakr ibn Ayyūb az-Zur'ī d-Dimashqī l-Ḥanbalī, popularly known as Ibn Qayyim al-Jawziyyah. He was born in Damascus in the seventh of Safar in the year 691 AH, and he was an *Imām*, jurist, and *Ḥadīth* scholar. He engaged in the pursuit of knowledge and excelled in various fields, especially in the sciences of Qur'ānic exegesis (*Tafsīr*), *Ḥadīth*, Islāmic law and the fundamentals of jurisprudence. Upon the return of *Shaykh-ul-Islām* Taqī ad-Dīn 'Aḥmad ibn Taymīyah from Egypt in the year 712 AH, Ibn Qayyim accompanied him and continued his studies under his guidance until the death of Ibn Taymīyah. He was influenced by him and drew extensively from his knowledge. Ibn Qayyim was imprisoned in the Citadel of Damascus during the period of Ibn Taymīyah's imprisonment. After Ibn Taymīyah's death in 728 AH, Ibn Qayyim was released and continued his scholarly activities. He had a significant presence in the field of knowledge, and his impact was extensive. Ibn Qayyim al-Jawziyyah passed away in Damascus on the night of Thursday, the thirteenth of Rajab. His funeral prayer was held in the Umayyad Mosque after the Dhuhr prayer on the following day. He was buried in the Bab al-Saghir cemetery. His funeral witnessed a large turnout, including judges, scholars, and the general public. He lived to be around sixty years old at the time of his death.

iv. Trial and Tribulations:

The author (may Allāh have mercy upon him) faced many trials and tribulations in calling the people to *Tawḥīd* and the authentic creed.

After his return home, he started to attract a large following, including the ruler of 'Uyaynah, 'Uthmān ibn Mu'ammār. In 'Uyaynah the author (may Allāh have mercy upon him) began to call the people back to the pristine teachings of Islām and to implement the *Sharī'ah* or Islāmic law and legislation without restriction. He forbade grave worship, even levelling the grave claimed to be that of Zayd ibn al- Khaṭṭāb (may Allāh be pleased with him) a companion of the Prophet (ﷺ), whose grave was venerated by local tribes.

He ordered the cutting down of trees that were venerated and considered sacred by local tribes. These actions gained the attention of Sulaymān ibn Muḥammad ibn Ghurayr, the chief of al-Aḥsā' and al-Qaṭīf, who held substantial influence in Najd. Ibn Ghurayr threatened Ibn Mu'ammār with retaliatory actions if he did not drive the author away and to stop him preaching. Subsequently, Ibn Mu'ammār forced the author to leave 'Uyaynah.

Upon his expulsion from 'Uyaynah the author (may Allāh have mercy upon him) was invited to settle in neighboring town of ad-Diriyah by its ruler Muḥammad bin Sa'ūd (may Allāh have mercy upon him). The author (may

Allāh have mercy upon him) and Muhammad bin Sa'ūd (may Allāh have mercy upon him) agreed that, together, they would unite and spread the true teachings of Islām, a legacy that remains until today.

v. Teachers:

The author (may Allāh have mercy upon him) studied under the tutelage of a number of leading scholars of his time, from among them:

1. *Shaykh* Abdul-Wahhāb b. Sulaymān (his father).
2. *Shaykh* Ibrāhīm b. Sulaymān (his uncle).
3. Shaykh Abdullah Ibrāhīm Sayyif.
4. *Shaykh* Muhammad Ḥayyah as-Sindī.
5. *Shaykh* Muhammad Majmū'ī al-Baṣrī.
6. *Shaykh* Abdullah Sālim al-Baṣrī.

May Allāh have mercy upon them all.

vi. Students:

The author (may Allāh have mercy upon him) was blessed with a large number of students, from among them:

1. *Imām* Abdul- 'Azīz b. Muhammad b. Sa'ūd.
2. Prince Sa'ūd b. Abdul-'Azīz b. Muhammad.
3. *Shaykh* Abdur-Rahmān b. Hassan.
4. *Shaykh* Ḥamad b. Nāṣir b. Mu'ammar.

5. *Shaykh* Hussain b. Ghannām.

vii. Scholarship:

The author (may Allāh have mercy upon him) was blessed to have written a large number of books and treatises, from among the most popular of them:

1. *Kitāb at-Taḥḥīd* ('The Book of Monotheism).
2. *al-Uṣūl ath-Thalāthah* (The Three fundamental Principles).
3. *al-Qawā'id al-Arba'* (The Three fundamental Principles).
4. *Kashf-ush-Shubuhāt* (Clarification of the Doubts).
5. *al-Uṣūl us-Sittah* (The Six Fundamental Principles).
6. *Kitāb-ul-Kabā'ir* (The Book of the Major Sins).
7. *Naḥwāqīḍ al-Islām* (the Nullifiers of Islaam).

viii. Passing of the Author

The author (may Allāh have mercy upon him) passed away in the year 1206 AH/1792 CE after a short illness, may Allāh have mercy upon him.

2. An Overview of the Treatise:

i. Introduction to the Treatise:

This treatise, ‘The Four fundamental Principles of Islām’ (Arabic: *al-Qaṣwā'id-ul-'Arba'ah*) includes the fundamentals of *Tawḥīd*, or Islāmic Monotheism and its antithesis *Shirk* or polytheism. The treatise centres on a comprehensive introduction to the topic and four important and essential principles.

ii. The Four Principles: An Overview:

The treatise, despite its small size - the original manuscript being roughly two pages in length – is a treasure-trove full of knowledge. The author (may Allāh have mercy upon him) has written the treatise in his famous and inimitable style which is clear and lucid, presenting each issue in a brief and concise manner which is comprehensible to the beginner and expert alike.

The treatise is prefaced by an introduction in which the author (may Allāh have mercy upon him) outlines: the keys of success, definitions of *Tawḥīd* and its antithesis *Shirk*, a look at the understanding of worship in Islām, and an elucidation of the corrupting nature of *Shirk*.

This is then followed by the first principle in which the author (may Allāh have mercy upon him) clarifies: that the disbelievers in the time of the Prophet (ﷺ) affirmed monotheism in Allāh's Lordship, however, they did not affirm monotheism in Allāh's Worship. The rejection of monotheism

in Allāh's worship meant that they did not enter into Islām nor were they considered to be monotheists.

Following this is the second principle, in which the author (may Allāh have mercy upon him) clarifies that the polytheists in the time of the prophet (ﷺ) worshipped idols believing that they could intercede on their behalf - to Allāh - and that they brought them closer to Allāh. They did not worship them believing that they benefited them nor harmed them but saw them as being intermediaries with Allāh, interceding on their behalf due to their posing piety or virtue.

In the third principle the author (may Allāh have mercy upon him) explained that the prophet (ﷺ) appeared among a people who worshipped different idols and deities, however, he did not distinguish between them, seeing them all as variant adherents of polytheism.

Lastly, the author (may Allāh have mercy upon him) concludes with the fourth principle in which he points out that the polytheists in his times and by extension in our times were more severe and intense in their polytheism than those in the time of the Prophet (ﷺ).

The treatise is an essential read for the person beginning their journey on seeking Islāmic knowledge, particularly, those aiming to master the most important discipline of Islāmic Knowledge which is *'Ulūm-ul-Aqīdah* or the Science of the Islāmic Creed with *Tawhīd* at its head.

iii. The Importance of this Treatise:

Tawḥīd stands at the apex of Islām, the fundamental of all fundamentals upon which all acts of worship – belief, statement and action – stand upon. It is because of *Tawḥīd* that the creation was brought into existence, the prophets and messengers were sent, and paradise and hellfire were created. Thus, given the magnitude and importance of *Tawḥīd* it is imperative that the believer has a full understanding of its principles and categories.

Given the above, this treatise becomes essential to study as it is a concise presentation of *Tawḥīd*, and its antitheses which is *Shirk* or polytheism. The Four Fundamental Principles of Islam is a treatise which concisely presents the fundamentals of *Tawḥīd* and outlines the Islamic understanding of *Shirk* and its major categories.

The importance of this treatise may be seen in the extensive scholarship around its study with a large number of scholars having written commentaries and annotations of the text.

An Explanation of the Basmalah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

In the Name of Allāh, the Most Merciful, the
Bestower of Mercy.

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Handwriting practice lines consisting of 20 horizontal dotted lines.

*The Author's Supplication for the
Reader or Student of the Treatise.*

أَسْأَلُ اللَّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلَّكَ فِي الدُّنْيَا وَالْآخِرَةِ. وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ،

I ask Allāh, the Most Honourable, Lord of the mighty throne that He protects you in (this worldly) life and the afterlife and He makes you blessed wherever you might be,

[illegible]

Handwriting practice lines consisting of 20 horizontal dotted lines.

Handwriting practice lines consisting of 24 horizontal dotted lines.

The Keys to Happiness

وَأَنْ يُجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَدْنَبَ اسْتَغْفَرَ. فَإِنَّ هَؤُلَاءِ الثَّلَاثُ عُنْوَانُ السَّعَادَةِ

And that He makes you from those if they are given (from His blessings) he is grateful; if he tested with a tribulation (he is) patient and forbearing; and if he falls into sin he seeks Allāh's forgiveness and these there are from the keys of happiness.

[illegible]

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Handwriting practice lines consisting of 24 horizontal dotted lines.

Toward a Definition of Knowledge

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Know! May Allāh guide you to His obedience:

[illegible]

Handwriting practice lines consisting of 20 horizontal dotted lines.

Handwriting practice lines consisting of 24 horizontal dotted lines.

The Religion of Prophet Ibrāhīm (peace be upon him)

أَنَّ الْحَنَفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللَّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ،
كَمَا قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾
(الذاريات: 56).

That the true religion (*Ḥanifiyyah*) is the religion of Ibrāhīm (ﷺ): which is to worship Allāh – alone – making the religion sincere for Him, as the Exalted has said: “I have created the jinn nor humanity except to worship me alone” (*Sūrah* adh-Dhārīyāt [51]: 56).

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Handwriting practice lines consisting of 20 horizontal dotted lines.

Handwriting practice lines consisting of 20 horizontal dotted lines.

Understanding Taʿwḥīd and its Antithesis Shirk

So, if you know that Allāh created you for His worship, then know! Worship is not termed worship except with *Tawhīd* as the prayer is not termed prayer except with ritual purification, so if *shirk* enters into worship then it corrupts like ritual impurity if it enters into ritual purification.

فَإِذَا عَرَفْتَ أَنَّ اللَّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لَا تُسَمَّى عِبَادَةً إِلَّا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلَاةَ لَا تُسَمَّى صَلَاةً إِلَّا مَعَ الطَّهَّارَةِ، فَإِذَا دَخَلَ الشِّرْكَ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَّارَةِ

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Worship is Corrupted by Shirk or Polytheism

So, if you understand that *Shirk* if it mixes with worship it corrupts it, renders deeds null and void and the person becomes from those who eternally reside in the (hell)fire, you will know that what is most important upon you to understand (is to) recognise this perhaps Allāh will save you from this net, and it is polytheism and associating partners with Allāh (*shirk*) which Allāh -The Exalted – said about: ﴿Indeed, Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases﴾ (*Sūrah an-Nisā'* [4]: 116) and that is by understanding four principles Allāh -The Exalted – has mentioned them in His Book (i.e, the Noble Qur'ān).

إِذَا عَزَمْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةَ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ، مِنَ الْخَالِدِينَ فِي النَّارِ. عَزَمْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ لَعَلَّ اللَّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكَ بِاللَّهِ الَّذِي قَالَ اللَّهُ تَعَالَى فِيهِ: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: 116]. وَذَلِكَ بِمَعْرِفَةِ أَرْبَعِ قَوَاعِدَ ذَكَرَهَا اللَّهُ تَعَالَى فِي كِتَابِهِ.

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Commentary on the First Principle

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُقْرُونُونَ بِأَنَّ اللَّهَ - تَعَالَى - هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يَدْخُلْهُمْ فِي الْإِسْلَامِ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾ [يونس: 31].

If you know that the disbelievers who the messenger – peace and salutations of Allāh be upon him – fought affirmed that Allāh – The Exalted – is The Creator The Disposer of Affairs and that did not enter them into Islām, and the scriptural evidence for this is the statement of Allāh The Exalted: ﴿Say: “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: "Allāh." Say: "Will you not then be afraid of Allāh's Punishment?﴾ (Yūnus [10]: 31).”

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Commentary on the Second Principle:

Seeking Nearness to Allah.

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلَّا لَطَلَبِ الْقُرْبَةِ
وَالشَّفَاعَةِ، فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مِنْ
دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ
كَفَّارٌ﴾ [الزمر: 3].

Indeed, they said: we did not invoke them and turn towards them except to seek nearness and intercession, the scriptural evidence of nearness is the statement of The Exalted: ﴿And those who take protectors and helpers besides Him (say): "We worship them only that they may bring us near to Allāh." Indeed, Allah will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever﴾ (Sūrah az-Zumar [39]: 3).

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Commentary on the Second Principle: Intercession

And the scriptural evidence for intercession (*ash-Shifa'ah*) is the saying of Allāh The Exalted: ﴿And they worship besides Allāh as-Si'di﴾ things that hurt them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!﴾ (Sūrah Yūnus [10]: 18) and intercession (*ash-Shifa'aah*) is of two types: the 'Prohibited Intercession' (*ash-Shifa'ah Manfiyyah*) and the 'Affirmed Intercession' (*ash-Shifa'ah Muthbatah*) As for the 'Negated Intercession' (*ash-Shifa'ah Manfiyyah*): is that which is sought and requested from other than Allāh for that which none, but Allāh has the ability to do, and the scriptural evidence for this is the saying of Allāh The Exalted: ﴿O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrong-doers﴾ (Sūrah a-Baqarah [2]: 254).

The 'Affirmed Intercession' (*ash-Shifa'ah Muthbatah*) it is that which is sought and requested from Allāh, and the intercessor is honoured with (being granted the permission of) intercession and the one interceded for (is from those who) Allāh is pleased with his deeds and speech after granting him permission as He The Exalted said: ﴿Who is he that can intercede with Him except with His Permission?﴾ (Sūrah al-Baqarah [2]: 255).

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾ [يونس: 18].

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةُ مَنْفِيَّةٍ، وَشَفَاعَةُ مُثَبَّتَةٍ. فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللَّهِ فِيمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ؛ وَالْأَدْلَى قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ [البقرة: 254].

وَالشَّفَاعَةُ الْمُثَبَّتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللَّهِ، وَالشَّافِعُ مُكْرَّمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللَّهُ قَوْلُهُ وَعَمَلُهُ بَعْدَ الْإِذْنِ؛ كَمَا قَالَ تَعَالَى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: 255].

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Commentary on the Third Principle.

أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ظَهَرَ عَلَى أَنْاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلَائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الْأَشْجَارَ وَالْأَحْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [الأنفال: 39]. وَذَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِبَادًا لَهُ﴾ [فصلت: 37]. وَذَلِيلُ الْمَلَائِكَةِ؛ قَوْلُهُ تَعَالَى: ﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا...﴾ [آل عمران: 80]. وَذَلِيلُ الْأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾ [آل عمران: 116]. وَذَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ...﴾ [الأنفال: 57]. وَذَلِيلُ الْأَشْجَارِ وَالْأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى﴾ [النجم: 91، 20]. وَحَدِيثُ أَبِي وَقَدٍ اللَّيْثِيِّ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: خَرَجْنَا مَعَ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِلَى حُنَيْنٍ وَنَحْنُ حَدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلْمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالُ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ. الْحَدِيثُ.

Indeed, the Prophet (ﷺ) appeared among a people who differed in what they worshipped: from them were those who worshipped angels; from them were those who worshipped the prophets and the righteous; from them were those who worshipped trees and stones; from them were those who worshipped the sun and the moon, and the Messenger of Allāh (ﷺ) fought them not distinguishing between them, and the scriptural evidence (for this) is the saying of Allāh The Exalted: ﴿And fight them until there is no more persecution and all worship will all be for Allāh Alone﴾ (Sūrah Anfāl [8]: 39).

The scriptural evidence for (their worshipping) the sun and the moon is the statement of Allāh The Exalted: ﴿And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allāh Who created them, if you (really) worship Him﴾ (Sūrah Fuṣṣilat [41]: 37).

The scriptural evidence for (their worshipping) the angels is the statement of Allāh The Exalted: ﴿Nor would he order you to take angels and Prophets for lords (gods)﴾ (Sūrah Āl-‘Imrān [3]: 80).

The scriptural evidence for (their worshipping) the prophets is the statement of Allāh The Exalted: ﴿And remember when Allāh will say (on the Day of Resurrection): "O Jesus, son of Mary! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen﴾ (Sūrah Mā'idah [5]: 116).

The scriptural evidence for (their worshipping) the righteous is the statement of Allāh The Exalted: ﴿Those whom they call desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest and they hope for His Mercy and fear His Torment﴾ (Sūrah al-Isrā' [17]: 57).

The scriptural evidence for (their worshipping) trees and stones is the statement of Allāh The Exalted: ﴿Have you then considered *al-Lāt*, and *al-Uzza*. And *Manāt*, the third - the other one?﴾ (Sūrah an-Najam [53]: 19 - 20).

And the Prophetic tradition (*Ḥādīth*): Abū Wāqid al-Laythī (رضي الله عنه) said: "We departed with the Messenger of Allāh (ﷺ) to Ḥunayn while we had just recently reverted to Islām and had left polytheism. The polytheists had a Lote tree which they used to reverently frequent and hang their swords upon. They called it *Dhāt al-Anwāt*. Afterward, we passed by (another similar) Lote tree, so we said: 'O Messenger of Allāh, construct for us a *Dhāt al-Anwāt* just like their *Dhāt al-Anwāt*.'

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Commentary on the Fourth Principle

That the polytheists in our times are more severe in their *Shirk* than the earlier ones, because the earlier ones would commit *Shirk* in times of ease and would be sincere (to Allāh) in times of difficulty, and the polytheists in our times they commit *Shirk* perpetually, in times of ease or hardship. And the scriptural evidence for this is the saying of The Exalted: ﴿ And when they board a ship, they supplicate Allāh, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him ﴾ (*Sūrah al-ʿAnkabūt* [29]: 65).

And Allāh knows best, and peace and salutations be upon Muhammad, and upon his family and Companion.

أَنَّ مُشْرِكِي زَمَانِنَا أَغْلَظُ شِرْكًا مِنَ الْأَوَّلِينَ، لِأَنَّ الْأَوَّلِينَ يُشْرِكُونَ فِي الرَّحَاءِ، وَيُخْلِصُونَ فِي الشِّدَّةِ، وَمُشْرِكُو زَمَانِنَا شِرْكُهُمْ دَائِمٌ فِي الرَّحَاءِ وَالشِّدَّةِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ [العنكبوت: 65].

وَاللّٰهُ اَعْلَمُ. وَصَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَعَلٰى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

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The venerable scholar *Imām* Muḥammad b. Abdul-Wahhāb b. Sulaymān at-Tamīmī (may Allāh have mercy upon him)., was born into a household of knowledge and piety. His father, Abdul-Wahhāb b. Sulaymān, served as a judge and legal authority in Najd, Saudi Arabia, and his grandfather, Sulaymān b. ‘Alī, was a renowned legal authority and jurist in the region. The *Imām* travelled to various places in pursuit of Islāmic knowledge, including Makkah, Madīnah, Irāq and al-Aḥsā.’ He faced numerous trials and tribulations while calling people to *Tawḥīd* and the authentic creed. Eventually, he settled in the town of ad-Diriyah, invited by its ruler, Muḥammad bin Sa’ūd (may Allāh have mercy upon him). Together, they united to spread the true teachings of Islām, leaving a lasting legacy. The esteemed author, *Imām* (may Allāh have mercy upon him), wrote many books and treatises, several of which are fundamental for the contemporary study of Islām. The *Imām* (may Allāh have mercy upon him) passed away in the year 1206 AH/1792 CE after a brief illness. May Allāh have mercy upon him.

This treatise, '*The Four fundamental Principles of Islām*' (Arabic: *al-Qawā'id-ul-'Arba'ah*) includes the fundamentals of *Tawḥīd*, or Islāmic Monotheism, and its antithesis, *Shirk*, or polytheism. The author writes in a clear and lucid manner, conscientiously supporting each issue or point with scriptural evidence from the Noble Qur’ān and the authentic *Sunnah*.

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